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**LETTER OF THE HON. ROGER M. SHERMAN.**

The high source from which this letter emanates, and the importance of the sentiments which it expresses, will secure for it a careful perusal. It is from the pen of one who unites in himself more, perhaps, than any other son of New England, the accomplishments of the jurist, the statesman and philosopher. It was written in reply to an invitation from the Anti-Slavery Society of New York, to be present at the convention recently held in Albany.

This letter expresses the sentiments entertained, not only by its distinguished author, but by the great body of the people of New England. They are honestly opposed to slavery; they believe it involves public injury and private wrong; still, they believe the evil can be removed only by the voluntary action of the States in which it exists. They are, therefore, opposed to all unconstitutional interference, to all measures of denunciation, and political coercion. They will not, consequently, give their countenance to the misguided measures of the Abolitionists. They regard the practical effect of their measures as only riveting the evils to be removed, and embittering the minds of those through whom alone this great work of humanity can ever be achieved. They greatly err, who believe that the people of New England, as a body, give any encouragement to the intolerant, untoward schemes of the Abolitionists. A few indiscreet, misguided men, should not be regarded as wielding the convictions of the most sober communities in

the land. The foaming crests of a few turbulent waves might as well be taken for the action of the ocean, which preserves in its undisturbed depths, the majesty of its stillness and strength.

— FAIRFIELD, JUNE 26, 1839.

GENTLEMEN,—I received your letter of the 20th instant, inviting me to attend the national Anti-Slavery convention to be held at Albany, and requesting my views of the subject, if I should be unable to attend.

It is much to be regretted that an object so dear to humanity, and so important to our national honor, as the abolition of slavery in the United States, is not pursued in a manner more conducive to its accomplishment than has hitherto been adopted by the Anti-Slavery Society. I have no reason to doubt the benevolence or integrity of its members: but the maxims of wisdom may be violated by the rashness of virtuous zeal, as really as by the waywardness of a corrupted mind—however differently they may be viewed by the casuist—and sufferings, unintentionally inflicted or prolonged by the errors of a friend, may be as intense as if caused by the malice of an enemy. That emancipation can never be effected in the slave States but by voluntary enactments of their own legislatures, or by successful resistance on the part of the slaves, is often admitted in your publications, and the latter course you most justly decry. Thus the declaration of the Anti-Slavery Society, convened at Philadelphia in December, 1823, in contrasting the revolutionary struggle of our fathers, for national liberty, with that which your society are making in behalf of the slave, expressly says that “their principles led them to wage war against their oppressors, and to spill human blood like water in order to be free. Ours forbid the doing of evil that good may come, and lead us to reject, and to entreat the oppressed to reject, the use of all carnal weapons for deliverance from bondage.”

The same declaration, in regard to the power of the several States, has this language: “We fully and unanimously recognize the sovereignty of each State to legislate exclusively on the subject of the slavery which is tolerated within its limits.” Both these just opinions are still more forcibly announced in your “*Address to the Public*,” of the 3d of September, 1835. Now it is well known that slavery exists only by force of municipal law, and can never be abolished, by those which you will allow to be the only admissible means of its abolition, until those who enact the laws shall *voluntarily* restore to the oppressed negro the liberty to which all men are entitled. How is this to be accomplished? By what means can slave owners be induced to *consent* to the manumission of their slaves? Until that *consent* is obtained, the slave, as you admit, will be held in bondage. Can you discern that any progress has been made toward this most desirable result, by the means which you have hitherto adopted? Do the people of the Southern States manifest a disposition to yield the point, or begin to listen to your persuasions, as if their minds were approximating toward conviction? On the contrary, since the institution of the Anti-Slavery Society, have not they more closely riveted the chains of the unhappy African? Are not the privileges of the slaves for acquiring instruction, and attaining intellectual and moral elevation, much abridged within the last few years? Not long since, the question of gradual emancipation was gravely debated in the legislatures of some of the principal Southern States.

The philanthropist began to rejoice in the anticipation of measures similar to those which have restored liberty to the colored population of the North. But recently, even among the people of the free States, a spirit has existed, from some cause, against the course adopted by the Anti-Slavery

Society, which has manifested keener bitterness, and exhibited more open violence, than were ever before excited in this country, against any efforts for moral reformation. What is the feature in the proceedings of the friends of emancipation which has caused this unprecedented excitement in the free States, and laid in slumber, or excited into violent reaction, the incipient sentiments of liberty which were felt at the South? Our Northern people have ever, with few, if any exceptions, disapproved of slavery. They have no interest in its continuance. It is wholly abhorrent to the principles which they have been taught to cherish. In the days of our fathers, when it was abolished at the North, every class of the community, except, perhaps, a few of the slave-holders, favored its abolition. No riots or excitements disturbed or threatened the public peace. At the South, many of the most distinguished men concurred in our sentiments, and addresses of unrivalled eloquence were made in favor of emancipation, in the midst of powerful slave-holders. Witness that of the celebrated Pinkney, in Maryland, more than half a century ago. Why is it that the *late* exertions in this holy cause have met, both at the North and South, the most determined, and often the most lawless resistance? And why has open violence been most unjustifiably winked at and tolerated by a great mass of our most respectable citizens, and even by the officers of the law? Either the people of the whole nation have undergone a change of sentiment and character in regard to the great evil of slavery, or the manner of operation has been most unhappily erroneous. As the change of public feeling occurred soon after the commencement of the publications and proceedings of those who originated the organized Anti-Slavery associations, I think the change has resulted from those proceedings. The peculiar feature, which, as I apprehend, has caused them to defeat their own object, is the *extreme and intemperate zeal* by which they are distinguished. Not only the slave-holders, but the ministers of religion, and all others who do not partake of this characteristic peculiarity, are proscribed, and spoken of in language of reproach.

Could it be supposed that a people so high-spirited as the slave-holders of the South could be cowed into compliance by bitter reproaches? Had the Rev. Dr. Edwards, and others, who publicly espoused the measures of emancipation adopted in Connecticut soon after the Revolutionary war, called slave-holders MAN-STEALERS, in staring capitals, as is done in the declaration of the convention at Philadelphia, to which I have before alluded, would it not have excited, in the Northern Yankee, more of resentment than conviction, and less of compliance than opposition? The Southern people have felt, and to a great degree, justly, that the abolitionists of the North were addressing their fears, and not merely their understandings or consciences. They have been addressed in terms of opprobrious crimination, rarely softened by the language of respect. This has made them inaccessible; has wrought up a temper which resists conviction or favorable influence, and has, I fear, put off emancipation for at least half a century beyond the period when it might have been effected; and excluded from the slaves those moral and religious influences which were conducive to their present and future good. This manner of addressing the public on these subjects can never result in the good which is honestly intended, but must continue to render less and less hopeful the great objects of your sincere endeavors. Could a missionary, thus addressing civilized heathen, hope for a favorable audience?

If the whole North were united in the course in which the abolitionists are now pursuing, it would have no tendency to overcome the opposition of the South. It might dissolve our national union—which you profess, and I trust, with sincerity, to appreciate according to its inestimable worth—but would only aggravate the aversion of the South to a measure which they

will never adopt from coercion, unless by a servile insurrection, which your society so pointedly deprecate. I think, too, that the American Anti Slavery Society is not only aggravating the condition of the *slave*, and converting his hopes into dark despair, but the *free* negroes are suffering under the prejudice and party spirit which its intemperance has engendered. Party spirit entrenches the soul, and fortifies both head and heart, against reason and moral influence. That society is also endangering the peace and union of the churches in the United States, by making a participation in their excesses, practically, if not in form, a term of communion. Indeed, there seems to be no interest of primary importance in our country, political or religious, which is not put in jeopardy by the honest men who are embarked in this benevolent, but unwise and disastrous enterprise, as it is now conducted. I respect their motives while I deplore their errors. Humanity, patriotism and piety long to see their ultimate end accomplished, but weep over the desolation which marks their course.

Your society, gentlemen, embraces many whose names I venerate, and not a few of my personal and highly respected friends. As you requested my sentiments, I could do no less than give them with plainness and sincerity. I trust, although I cannot hope for your concurrence, that you will do the same justice to my motives which I have done to yours. If my views of the subject are correct, the convention at Albany can do no good to the slaves or to the country, unless they advise to an abandonment of the errors which have hitherto characterized the Anti-Slavery Society.

I am, Gentlemen,

With great respect,

Your obedient servant,

ROGER M. SHERMAN.

Rev. Joshua Leavitt and H. B. Stanton.

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#### LETTERS FROM THE CORRESPONDING SECRETARY OF THE SOCIETY.

ALTON, JULY 31, 1839.

I left St. Louis last evening to spend a day or two in this place. Four Colonization meetings have been held in St. Louis, two of them very large. The citizens resolved to secure, if practicable, \$2,000 for the Society, and appointed a Committee to solicit donations and subscriptions. The collection and subscription obtained at a united meeting of the several christian denominations in the Methodist church on Sunday evening last, amounted to \$300. To raise the amount proposed will require activity and energy, but I HOPE it will be done.

At one of the meetings, the Missouri State Colonization Society was organized in union with the American Colonization Society, and a resolution adopted recommending the formation of auxiliary societies in every county in the State.

The growth of St. Louis is wonderful. Rents are enormously high—a moderate sized two storied brick house renting for six or seven hundred dollars. Many hundred houses are now going up, and all is bustle and energy. The country on the river, both below and above the city, is very rich and beautiful, adorned with some of the loveliest groves and parks I have ever seen. The grounds around the arsenal, two miles below the city, are particularly attractive, surrounded by a high stone wall, enclosing from fifty to a hundred acres, smooth and green, and adorned with fine trees. The farm of Major O'Fallon, above the city, is still more beautiful, and would be invaluable, could it be bought as a public ground for the citizens.

The means and facilities for acquiring property are great at St. Louis, and many individuals have risen and many are rising rapidly to wealth. Above St. Louis, on the Missouri on the one hand and the Mississippi on the other, spreads out a vast and most fertile country for a thousand miles, to which the tide of population is setting with astonishing energy. The attention of many emigrants is now directed to the Rock river country, Illinois, and to Iowa, than which there are perhaps no regions of greater promise and beauty.

It is becoming fashionable for parties to leave St. Louis in May and June on an excursion to the mouth of the St. Peters' and the Falls of St. Anthony. The boat will go and return to St. Louis in about a fortnight, and I am told the voyage is most delightful. You pass through the most enchanting country in the world; and I have no doubt in a year or two, hundreds will start from Pittsburg, Wheeling, Cincinnati, and Louisville, to enjoy the pleasure of a visit to this till but recently almost unknown region.

The Catholic church has much property and several interesting institutions in St. Louis. The Hospital, which does not depend upon Catholics exclusively for support, and which admits the sick of any and every religious creed, is under the immediate supervision of the "Sisters of Charity." It can accommodate more than one hundred sufferers. Several good Hospitals are greatly needed between New Orleans and the mouth of the Ohio.—The Government should build them.

The Convent is a handsome building, and its inmates conduct a large school of young ladies.

The Catholic College has not far from a hundred scholars, and the teachers, all I believe of the order of Jesuits, have a high reputation for learning. Their zeal, activity, perseverance, and energy, are very remarkable, and as far as I have observed, these qualities, with a certain quiet but effective policy in their intercourse with the world and the management of their affairs, distinguish them every where. They study neither men nor books in vain.

This and the country farther West, is the land for men with small means and large families. Instead of feeling surprise that so many come to it, I more wonder that half the young farmers of New England can resist the motives for emigration to the Far West. G.

P. S. I have as yet scarce seen Alton—and of this hereafter.

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ALTON, AUGUST 5, 1839.

On Thursday evening last, the 1st instant, I addressed, on the subject of African Colonization, a large meeting of the citizens of Lower Alton, convened in the Baptist church. At this meeting, the Mayor of the City, Chs. Howard, Esq., presided, and Stephen Griggs, Esq., was chosen Secretary. The Hon. Cyrus Edwards submitted a series of resolutions, expressive of entire confidence in the policy, and deep attachment to the object of the Society, and concluding with a proposition to raise five hundred dollars for its treasury. The resolutions were unanimously adopted, and a large part of the amount has already been obtained.

On Sunday evening, the subject was submitted to the citizens of Upper Alton, and a liberal collection made in aid of the cause. The general sentiment here is decidedly favorable to the Colonization enterprise, and the liberality of the citizens, (which, in prosperous times has, I am assured, been great towards various objects of Christian benevolence,) had been more strikingly manifested in its support, but for a very unusual depression and derangement in the business affairs of the City. The growth and improvements here are indeed marvellous; but every thing is now at a stand, and men of large property find it impossible to command the pecuniary means required for the vigorous prosecution of their agricultural or commercial

schemes. They are compelled to rest upon their oars, waiting for a prosperous turn in the tide. No other community has shown greater energy and activity, and though temporarily checked in their progress, they will sooner or later proceed, unembarrassed, to build up their fortunes and their City.

Eight or nine years ago, with the exception of a few houses at the Upper town, (two miles from the Lower,) Alton had no existence. It now embraces a population of about five thousand souls, with four handsome stone churches, (two in Upper and two in Lower Alton,) with many large stone and brick warehouses and stores, and houses sufficient for the accommodation of the inhabitants, some of them large and substantial buildings, and all comfortable tenements. The country upon which this City is built, is rough and broken, and the soil hard and comparatively unproductive, covering a number of hills elevated from eighty to one hundred and fifty feet above the river, and separated from each other by deep hollows and ravines, in which, as well as upon the hills around them, is found a growth of shrubbery and of small and somewhat scattered oaks. The limestone of the hills is easily obtained for building, and has been extensively used for this purpose. The State Penitentiary, (not yet completed,) which stands near the river in the upper part of the lower town, (no ornament, by the way, to the City,) is of this material. The place of business is in the main street, near the Mississippi, while many of the citizens reside in two or three distinct villages, scattered over the hills about a mile from the river. The country beyond the first heights, has been thought more salubrious, and this consideration, connected with the large and varied interests of the proprietors of the soil, and the high expectations cherished of the future importance of the City, have given the present dispersed character to the settlements.

Nowhere, perhaps, the spirit of enterprise, speculation and hope prevailed more, for the last eight years, than in Alton. Property became (three or four years since) extravagantly high, rents enormous, and some reverse in the fortunes of the people was to have been expected. They have felt a shock, and their prosperity is arrested. But the advantages of the place, and the resolution of its citizens, will finally triumph over all difficulties. The improvements already made are astonishing.

At first view, the grounds upon which the City stands appear rough and unpromising. Yet the depth of water at its wharves, the materials for building, the vast and most productive country in the interior, which through Alton can send its products to New Orleans at all seasons, even when the Illinois and Upper Mississippi are frozen, or from other causes shut against ready boat navigation, render it a point of great importance. The population are intelligent, active and adventurous, and persevering,—many of them from Kentucky and the New England States.

The MONTICELLO SEMINARY, for the education of young ladies, four miles distant, just opened, is a noble monument to the honor of its founder and patron Benjamin Godfrey, Esq. The main building of this institution, more than one hundred feet long and four stories high, of stone, with about forty rooms, and on a site adorned with good judgment and taste, has been erected solely, at an expense of fifty thousand dollars, by Mr. Godfrey, who has placed it under the care of the Rev. Mr. Baldwin, (long known at the East for his efficient efforts in the cause of Home Missions,) and yet sustaining alone all its pecuniary responsibilities. Several accomplished female teachers are employed, and the arrangements of the Seminary are said to be very judicious, and the prospects of its usefulness to equal the best hopes of its founder. The number of pupils is about sixty, and the accommodations sufficient for eighty or one hundred. One of the churches in Alton was erected by Mr. Godfrey, at his own expense. Such extraordinary benefi-

cence deserves to be known, and cannot fail to excite universal respect and admiration for its author.

The Baptist College, at Upper Alton, for the education of boys and young men, is fast rising to importance. The Hon. Cyrus Edwards, of this place, and Dr. Shuntliff, of Boston, are among its chief benefactors. It consists at present of a commodious brick building for the school, a stone house for the boarding establishment, and a chapel in the basement story of the Baptist church. A large four-story building is about to be erected, and the attention of the trustees is anxiously directed to the choice of a President. The station is one worthy of the best scholarship and talent of the church.

On Friday last I visited a relative, sixteen miles from Alton, at a small settlement named Woodburn, on the outskirts of one of the prairies. The country in nearly all directions, at a little distance from this place, is of the prairie character, and the first view to a stranger is delightful, exciting emotions both of beauty and grandeur. The prairie at Woodburn, (the only one I have seen,) is more level than I expected. You look upon it as upon the ocean, the few solitary dwellings resembling in the far distance strange sails at sea. An occasional tuft of trees on this vast common, the long waving grass, enriched by a profusion of flowers of every hue, give a peculiar charm and magnificence to the scene. A soil inexhaustibly fertile, with no stone or tree to interrupt the course of the plough, invites cultivation, and the hand of industry is compensated for a small amount of labor, with sure and abundant crops. Most of the lands in this portion of the State are entered—some, however, and of a good quality, are not; and good farms can be bought of speculators at from four to five dollars the acre.

At Woodburn, (which owes much to the energy and liberality of Dr. B. F. Edwards, one of the largest proprietors,) are a number of families of great respectability, experiencing the inconveniences of new comers, living mostly in small, temporary dwellings, enclosing their lands, and, for the first time, breaking up the repose of the soil that has slept undisturbed since the creation. Several very well educated and accomplished ladies have come here to cheer the toil and aid the fortunes of their husbands. They are of course denied many of the comforts and privileges of long settled communities, but are cheerful and contented, in anticipation of the future. A small meeting-house shows their reverence for Religion, and they are blessed with the counsels and instructions of a venerable preacher, originally from England, and long a pastor in New Hampshire.

Two other settlements are just springing into life in this neighborhood—Brighton and Bunkerhill—founded principally (as their names will suggest) by the enterprising sons and daughters of New England.

The ALTON HOUSE is one of the very best hotels West of the mountains, and its proprietor, Mr. Miller, deserves the most liberal support. G.

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#### ANNUAL REPORT OF THE LIBERIA MISSION OF THE M. E. CHURCH.

MONROVIA, LIBERIA, MARCH 12, 1839.

To the Rev. NATHAN BANGS, resident Corresponding Secretary of Missionary Society M. E. Church.

REVEREND AND DEAR SIR,—A merciful and protecting Providence having spared us to see the close of 1838, and the commencement of another year, it devolves on me to forward to the Board of Managers of the Missionary Society, through you, the usual annual report of the Liberia mission. My absence, for several months, from my field of labor, during my last visit to

the United States, necessarily preventing me from visiting, during the year, all the stations connected with that mission, I am not prepared to report their condition from my own actual observation; but from the accounts received from my fellow-laborers, and the state in which I find such portions of the work as I have visited since my arrival, it affords me great satisfaction to be enabled to say that, notwithstanding many things have occurred during the year, within the colonies, of a discouraging character, yet on the whole, prosperity has attended the labors of your missionaries, the word of the Lord is having free course and being glorified, and we have much cause to be grateful to God for the success which has crowned the efforts of the last year. Among other causes of devout thankfulness to the God of missions, is the open and effectual door which seems inviting our entrance among the natives of Africa. Our mission to the Condoes, King Boatswain's country, having entirely failed, in a great measure through the inefficiency of the teacher sent there, who at the time was the only man we could obtain to go, and partly on account of the still unsettled hostilities existing between that people and their neighbors, we turned our attention to the Pessah tribe, and having made arrangements long since for setting apart George S. Brown to that field of labor, if in the providence of God he lived to return from America, we have commenced operations among that people under the most encouraging prospects. The Liberia mission annual conference assembled on 3d January, the time fixed upon at the session of 1838. The superintendent of the mission being absent, the conference, after doing part of its annual business, adjourned to meet when he should arrive from the United States. As soon then, after our arrival, as we could conveniently reassemble the brethren, another meeting was held, and a unanimous resolution passed, to reconsider the proceedings of the session in January. The result was some important changes in the appointments, (for they had appointed the preachers to their stations for the year;) and among other matters of much consequence to the future prosperity of the mission, the case of Louis Sheridan was thoroughly investigated. Having been recommended by the quarterly meeting conference of the Edina station to the annual conference, he was received on trial at the session in January, and stationed in Monrovia. But on a reassembling of the conference on the 14th February, certain charges which had been preferred against him on his arrival in Monrovia to fill his appointment, and had been submitted to a committee, and by them found to be fully substantiated, were examined by the conference, and the whole proceedings and trial of the case spread before them. The result was a full confirmation of the decision of the committee, and Louis Sheridan was consequently dropped, and has returned to his home at Edina.

I beg leave to forward the following account of each station throughout the bounds of the mission:

**MONROVIA.**—Only a small increase of numbers has taken place on this station during the past year, although a very gracious revival of religion in January, added upwards of twenty to the church. This is owing to the removal of some to other settlements; of others, by death, and of a few who, easily affected by every wind of doctrine, suffered themselves to be proselyted away from us. The Sabbath-school has not been as faithfully attended to as we could have wished, but the day-schools have been thriving.

The establishment of a press has caused much rejoicing throughout our Zion here. I had to rent a room until we could erect a printing office. Nearly forty subscribers have already been obtained for *Africa's Luminary*, and we were fully expecting to issue our first number on the first of March, when just as our proof sheets were undergoing correction, and two hours more work would have prepared our paper for the press, brother Jayne was

taken down with his second attack of fever, and we have been constrained to defer its publication till the 15th, hoping that Divine Providence will restore his health by that time. Knowing that our liability to frequent and sudden paroxysms of fever would prevent brother Jayne from carrying on the work exclusively, without many interruptions, I had written to a young man at Palmas, who has been working at the printing business for some time, and had solicited a situation in our office, offering him employment; but the letter got mislaid on board the ship, and never reached him. Still we hope to secure his services. An interesting lad has been obtained, and after trial of a month or two, if he suits, will be bound to us as an apprentice to learn the business of a printer.

**NEW GEORGIA.**—The men of this town are recaptives, who have married American women. A small decrease has occurred in the society, owing to the instability of the men, some of whom, not walking circumspectly, nor amending when admonished, had to be put away from us. The school, too, has not been properly appreciated. Parents have permitted their children to neglect their golden privileges, and waste their time. At a quarterly meeting recently held among them, the people were informed that the teacher would be removed, and the school discontinued, unless they would be more faithful. The result has been a happy one. The school has been revived, and the prospect is fair.

**CALDWELL.**—Here, too, we have sustained a loss in numbers. Death has cut down more than thirty of the people of this township during the last year. Among them, several of the members of the M. E. church have fallen; but in almost every instance, the brightest evidence was given, that to die with them was gain. The circuit is divided this year, the schools are doing well, and we are still encouraged.

**EDINA AND BASSA COVE.**—The Methodist societies in these places have grown and flourished in the midst of innumerable difficulties. The murder of Governor Finley, of the Mississippi colony at Sinoe, by some Fishmen, having been the cause of involving Bassa Cove and Edina in a dreadful conflict with the natives around them, fears were entertained for the welfare of our Zion there. But they were groundless. Though wars, bloodshed and death surrounded them, and extermination seemed threatened them by a savage and numerous foe, the societies, with brother Herring at their head, have maintained their integrity, increased in numbers, and, we humbly trust, have grown in grace too. These two places are now separate charges. The school at Edina is prospering, and the Sabbath-schools in both stations are well attended, and very promising.

**JACK'S TOWN, MESSURADO RIVER.**—We have withdrawn the teacher from this place. It proved a barren spot, after long, patient trial. Should the people feel the loss, make another application, and promise better, we may try them again.

**MILLSBURG.**—Some from here, too, have entered "into the rest which remaineth for the people of God," and gone to heaven rejoicing. A few have been converted and cast in their lots among us. The most pleasing department of this station is the manual labor school at White Plains. Sister Wilkins has had great success, as must, indeed, have been expected from her faithfulness and zeal. Some of our little native converts have made rapid progress. A short letter from William McKendree, a few days since, written in a good hand, and well spelled, gave us emotions of pleasure only to be felt and appreciated by those engaged in missions among the heathen. A change, however, has been called for in that part of our work. After mature deliberation we have concluded to place brother Barker, the school teacher, recommended to us so highly from the Wesleyan Academy at Wilbraham.

and who accompanied us from the United States, in charge of the school at White Plains. The boys require a male teacher. They have to cross the river to attend Divine worship, Sabbath-school, class-meetings, &c. A female cannot superintend these movements. Besides, it is a *manual labor* school. We propose teaching mechanical arts. Brother Barker is a mechanic; and seems furnished most providentially for this very field. Sister Wilkins will be removed to Millsburg, on the opposite side of the St. Paul's, where there are materials for opening as promising a school as we have in Liberia.

**CAPE PALMAS.**—In this place too, difficulties have existed during the year, between the colonists and natives, of a very serious nature, and it was feared that they would have a tendency, in a great measure, to interrupt the regular religious services, and draw off the minds of the people from things of a spiritual character. But, notwithstanding all this, the societies have been steadfast, and are making proficiency in the Divine life. A few of the members have been called to their eternal reward, and died triumphantly happy. The increase of population by immigration from America, and their scattered location in different little settlements and townships, render it impossible for one man to do all the work. Another preacher has therefore been appointed to that charge, by which the school, which has languished and gone down for want of a teacher, Mrs. Thomas having left us, will be revived, and all the ordinances of the Lord's house, some of which the members have been deprived of for the whole year, for want of an ordained man, will now be attended to. We have concluded not to build a new church at the Cape. Brother Burns very judiciously has repaired the old one, and as the population spreads in the interior, and does not increase much at the Cape, we purpose putting up a chapel in a more central place, nearer Mount Emory. Brother Stocker, who is appointed to Palmas, having been graciously spared through two attacks of fever, will go down with brother Burns by the very first opportunity; at which time, the Lord permitting, I shall make my annual visit to that place.

**MARSHALL, JUNK RIVER.**—Brother Barton, who superintended the affairs of the mission in my absence, visited this place twice during the past year. The little society has doubled in number. Our school-teacher has been suddenly called from his place among us to membership in the Church triumphant. He died victoriously happy. Another brother, a licensed exhorter, has been employed to take charge of the school, and the reports are favorable. We cannot furnish them with a stationed preacher this year, the pressing wants of other places of more importance preventing it; but the school-teacher meets the little flock regularly, reads the word of God to them, exhorts them to follow it as the man of their counsel, and commends them in prayer to God.

**SINOE.**—We have at last concluded to commence a mission here. An emigration was sent out during the year, and Mr. James Brown, of Monrovia, apothecary, a worthy member of the M. E. church, was employed by Gov. Finley, as medical practitioner. Since the death of Gov. Finley, brother Brown, at the urgent request of the people themselves, has taken charge of the little settlement, till arrangements could be made by the Mississippi Colonization Society, to appoint another governor. During the year, brother Simpson, the second preacher on the Monrovia station, was authorised to go down to Sinoe, preach to the people, search out the members of the Methodist church, and form a society. This has been done, and we hear from very recent accounts that they are prospering. A preacher has been appointed, and waits the first opportunity to go down. The natives are at perfect peace with the colonists, are easy of access, and we trust a school among them will soon be organised, in addition to the efforts made among the emigrants.

**BUSH-ROD ISLAND.**—Several colonists having farms in cultivation on this island, the poor-house being also located here, and native towns scattered through the island, we were called upon to send them help, and take care of their souls. A preacher has consequently been appointed, and the word of God preached to them; but no society has yet been formed.

**HEDDINGTON, PESSAH COUNTRY.**—To this place we have already made allusion. A crowd of interesting facts render the commencement of a mission here a circumstance remarkably providential. The missionary Brown had left us for the frontier, and set out, not knowing where he should finally rest the soles of his feet and effect a settlement. He was instructed to go—go into the field of Africa—penetrate the dark forests, visit savage tribes, and tell them of Christ. He takes his departure, and follows a foot-path through bushes, forests, and creeks. The news of a Christian teacher, “a God man,” being about to visit them, had by some means reached a populous native town about ten miles on the way. The king and some of his men sally out to meet him. “You must go no farther,” is the language of their hearts and their lips; “stop with us; here are the people you are in search of—here are souls for whom no man hath seemed to care. Go not from us; sit down in our town.” And thus, as in the remarkable instance of Barnabas Shaw, among the tribes of Southern Africa, the Lord had opened the way before him. But who is this king? Suffer me, sir, here to digress a little, and answer the question—and would that it were in my power to sound it from Dan to Beersheba; tell it in Gath, and publish it in the streets of Askelon. King Tom is free, and he owes it to COLONIZATION! He is happy in his own country, and among his own people, and it is the establishment of Christian colonies on these shores which have made him so!

A party of citizens of Monrovia, a few years since, apprised that a slave-factory had been audaciously established a few miles north of their town, and within the territory of the colony, with a laudable zeal and courage, marched to the place, drove off the slavers, burned up their buildings and goods, and liberated a number of poor captives about to be shipped off to perpetual bondage. Among those wretched captives was Tom, one of the kings of the Pessah country, but the hour of his deliverance was at hand. Major J. C. Barbour, of Monrovia, now living, with his own hands broke the fetters which bound him, knocked off his galling chains, and “let the oppressed go free.” This is the man who, with his whole tribe, now welcomes with open arms, the Christian missionary. And sure never was Christian missionary more cordially welcomed,—never the glad tidings of salvation more cheerfully received,—never a greater desire more eagerly manifested by a heathen nation to learn the truths of the everlasting Gospel, than by this people. Permit me to refer the board to Africa’s Luminary, where a more detailed account of brother Brown’s reception and success will be seen.

It is evident to me that the dawn of the long-wished-for, long-prayed-for day, when the native tribes of Africa would receive the Gospel of Christ, through the missions first established in the colonies of Liberia, has appeared at last. Every intimation from the signs of the times leads us to conclude that before long the greater part of the field occupied by your missionaries in Africa will consist of native territory, a majority of laborers included in the annual conference will be stationed in native towns, settled in native congregations, and have charge of societies raised up from among the hitherto untaught savages of these wilds. The commencement of a mission at King Tom’s town, to which we have given the name of Heddington, has produced a thrilling excitement far and wide. Several kings have assembled, visited brother Brown, invited, begged, that similar efforts be made in their parts of

the country, promised their influence, their children for our schools, and seem, indeed, "a people prepared for the Lord."

#### MINUTES OF THE LIBERIA MISSION ANNUAL CONFERENCE.

- Question 1.* Who are admitted on trial? James H. Stephens.  
*2.* Who remain on trial? Henry Mumford, John W. Roberts, W. H. Taylor.  
*3.* Who are admitted into full connexion? George S. Brown, Henry B. Matthews.  
*4.* Who are deacons? Those marked (\*) have been ordained; those marked (†) have been elected, but not ordained this year. G. Simpson, G. S. Brown,\* Daniel Ware,† James Moore,† H. B. Matthews.†  
*5.* Who have been elected and ordained elders this year? G. S. Brown,\* Francis Burns.†  
*6.* Who have been located this year? None.  
*7.* Who are the supernumerary preachers? G. Simpson.  
*8.* Who are the superannuated or worn-out preachers? Solomon Bailey.  
*9.* Who have been expelled from the connexion this year? None.  
*10.* Who have withdrawn from the connexion this year? None.  
*11.* Were all the preachers' characters examined? This was strictly attended to by calling over their names before the conference.  
*12.* Who have died this year? None.  
*13.* What numbers are in society? Monrovia 150, New Georgia 55, Lower Caldwell 87, Upper Caldwell 32, Millsburg 66, Edina 95, Bassa Cove 40, Marshall (Junk river) 14, Sinoe 14, Cape Palmas 103. Total 656.

#### SCHOOLS WITHIN THE BOUNDS OF THE MISSION.

	Day Schools.	Pupils.	Sabbath Schools.	Pupils.
Monrovia	1	100	1	30
New Georgia	1	18	1	
Lower Caldwell	1	20	none	
Upper Caldwell	1	23	1	24
Millsburg	1	23	1	68
Edina	1	50	1	87
Marshall	1	20	1	25
	7	254	6	232

*Question 14.* What has been contributed for the support of missions? \$194. Of the whole of this amount has not been yet collected, but is good, and will be paid into the hands of the superintendent.

*15.* Where are the preachers stationed this year?

John Seys, superintendent, residence Monrovia. Monrovia, John B. Barton, G. Simpson, sup. New Georgia, E. Johnson. Lower Caldwell, D. Ware. Upper Caldwell, H. B. Matthews. Millsburg and White Plains, B. R. Wilson and W. H. Taylor. Edina, J. Herring. Bassa Cove, James Moore, James H. Stephens. Marshall, (Junk river,) to be supplied. Sinoe, John W. Roberts. Cape Palmas and Mount Emory, W. Stocker and F. Burns. Bushrod Island, H. Mumford. Jack's Town, (Messurada,) vacant for the present. Heddington, (Pessah country,) G. S. Brown.

J. D. Williams, without an appointment at his own request.

*16.* When and where shall our next conference be held? At Monrovia, January 8, 1840.

I must now draw this report to a close, praying your indulgence for its, perhaps, unnecessary length. In concluding, however, I beg merely to allude to my own relation to the Liberia mission. Four years have passed since God and the Church sent me here, and the fifth is rapidly rolling round. The mission is yet most dear to my heart. With its growth and spread my desires increase to grasp the millions around us.—Africa, all untaught, unsaved Africa, seems bleeding before me, and imploring help to bind up her wounds, and raise her to civilization, Christianity, and heaven. If my connexion with this mission is to continue; if I am to witness the wants of the perishing natives of this ill-fated land, I beseech the board, I pray the Methodist Church in the United States, let not the means be withheld to carry on the great work that lies before us. If they are withheld, let the intelligence be accompanied with my recall from the post assigned me. Let me not see wants I cannot relieve, souls perishing for lack of knowledge I cannot impart, and fields white unto harvest, which I cannot reap. If

these means be furnished, this interesting mission be sustained. I ask the privilege of still laboring for Africa's salvation, and spending my little all in this glorious work. The cost of such a privilege has long since been counted. A voluntary exile from home—the loss of the society of those tenderly, ardently loved, privation, loneliness, sickness, suffering—all are cast into the scale—but still the scale rises—it turns in favor of perishing immortal souls. "I count all" these "things but loss for the excellency of the knowledge of Christ Jesus my Lord." "None of" them "move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God" to the poor benighted heathen.

I am, Rev. and dear Sir, yours very respectfully,

JOHN SEYS.

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LETTER FROM REV. G. S. BROWN, LIBERIA.

REV. AND DEAR SIR,—My soul is exceedingly anxious and all on fire to write to you a long detail of facts and circumstances with regard to affairs in Africa; but it may save you some trouble that I am so situated that I cannot consistently do it.

I have only one evening to write to all my friends in America. I am in the midst of confusion, and about thirty miles from Monrovia, and Captain Taylor is to sail in about two days for America. I am now in my small thatched-house with mud walls; and God laid my floor nearly four thousand years ago. But glory to Jesus, my soul is happy in God! I have fifteen American men laboring in building me a framed house, which we raised last Friday. It will probably be finished in about three weeks.

The inhabitants among whom I live are all heathen born, and heathen by practice; but the powerful influence of the colony and missionary operations have more than half civilized many of them. Among them are the Pessah tribe, to whom I am sent. On looking around, and travelling in the colony, and among the natives, since we left America, we are more and more convinced that the Colonization cause is of God, and that every thing that opposes it, tends to oppose the Gospel among these heathen tribes. Sir, I am sure that if our beloved brethren who oppose Colonization were here to see what it has done, they, every one of them, would be strongly in favor of Colonization.

King Tom told me yesterday that he was willing to be a servant of servants, if he could feel as he had seen American Christians feel who worshipped the American God. King Bango says—"O that I knew God like the Americans! I would give up war." Washbon, a Mandingo chief, says, "I have been in the colony to-day, and seen more than all that ever I heard before." I asked him what he had seen. "Wny," said he, "I have seen the Americans worship Grippah more consistently than all other worshipers that I ever saw."

O doctor! every thing is encouraging with us, as you will learn in other reports from our brethren. I bless God for what my eyes behold, and for what I feel in my own soul. Glory to God!

Please to continue to give us your prayers, and your labor will not be in vain to this mission. Dear sir, will you please indulge me with the privilege of saluting, through your interesting Advocate and Journal, the donors to the Liberia mission, and of expressing for them my highest regard. And through the same medium please suffer me devoutly to beseech the whole Church to pray for us, and especially for me, who truly needs more grace than any other man in the mission, except Brother Seys: for I am separated

from my brethren, and am in the midst of a people who are sitting in the region and shadow of death. But thank God I am here, and life and immortality are beginning to be made manifest to this people.

Last Sabbath I preached through an interpreter; and of all other days, except that in which I was converted, it was the most interesting. Some laughed at the good news, others wept for sin, and many others inquired what they must do to be saved.

O may the God of the Gospel roll on the car of redemption till all flesh shall see the salvation of God! Farewell in Christ. Affectionately yours,  
*Heddington, Liberia, March 13.* GEO. S. BROWN.

#### GOOD TIDINGS FROM LIBERIA.

A letter just received from Dr. Goheen, our physician at Liberia, dated January 24, 1839, contains the following cheering account of the work of God in Monrovia.

After giving an account of the session of the Liberia annual conference, and the stations of the preachers, he says:—*Chr. Adv. and Journal.*

"We have had a sweeping revival in Monrovia the two last weeks. I have never known the work of God more generally diffused among the tents at a camp-meeting than it was among the houses in this town. For the space of eight days business stood still, and the shop, and the store, the office, and the farm were all neglected, and due attention given to the more weighty matters. During the whole of each day, and at all hours of the night, the woods and dwellings were resounding the groans, prayers, and rejoicings. The sound of new-born souls fell upon the ear from all directions.

Almost every house in the town was a praying temple; common inquiry when we met at Church was, who and how many have been converted at their own houses or in the woods to-day. Men and women would be convicted in the Church, and leave it apparently unconcerned, and the next news we would hear would be, 'Behold, he prayeth!' and this soon followed by the glad tidings of a soul disenthralled.

Our town presented the aspect and air of a camp-meeting; the Methodist Church, the stand and altar. The house represented the tents.—Shouts were heard at day break, mid-day, sundown, and night, from the dwellings of the inhabitants in all quarters.

The work was principally confined to men who are heads of families; and all, as one man expressed it, 'Real candid sinners.' I do them no injustice when I say, they were ring leaders of Satan's militia in Monrovia.

Many of them, in addition to saving their own souls, will be in several respects important acquisitions to our Church.

The anniversary of our missionary society took place about a week ago. In proof of the genuineness of the late powerful and unprecedented work of grace, I will mention that we raised one hundred and sixty-five dollars for the missionary cause—one hundred and forty of which is pledged for the support of a missionary from among the colonists, to be sent into the interior, to be as the 'voice of one crying in the wilderness, Prepare ye the way of the Lord,' &c.

The meeting adjourned for three weeks, at which time we expect to raise nearly as much as we did on the first evening.

Those who have visited Liberia, and feel an interest in its welfare, will rejoice to hear that Dr. Prout and all his associates are among the subjects of our sin-killing and soul-saving revival.

In truth the adversary has been entirely defeated in attempts to check the progress of the work. His last effort was in the garb of an angel of light, (a favorite and successful scheme;) but by the demonstration and power of

the Gospel truths he was foiled; and now we have peace throughout our borders. Monrovia is emphatically evangelized, and there is little to fear from without.

An old native woman, familiarly called 'Mammy Betty,' whose father was the original proprietor of this cape, and who has been wife to two kings, was converted a week since, and has attached herself to the Church. Several other natives were converted, and have joined our Church.

This colony is in a more prosperous state now than it ever has been. Business is looking up, and the town improving in appearance. Provisions have been abundant. A sugar mill has been erected, and several hundred pounds of sugar manufactured. The farmers are now decidedly the best liveis. Coffee, in considerable quantities, has been produced this year.

The spell is broken; death no longer spreads a gloomy influence around. We have great reason to rejoice, and much to be thankful for."

S. M. E. GOHEEN.

#### COLONIZATION AND ABOLITION.

An elaborate work on these topics has been written by Judge Brackinridge, of Pennsylvania, and may be shortly expected to be published. The Judge has had the advantage of a long residence in the South, and, being by birth and in his prejudices a Northern man, is qualified to hold the mirror up to the citizens of both sections of the Union. We are permitted to make the following extract, which seems to refute, though in very respectful terms, some of the ideas of Mr. Adams in his late letter to Mr. Phelps:—*National Intelligencer*.

"I shall conclude this chapter with some observations on the distinctive character of the colony of Liberia. In its origin and in its principles it is entirely unlike any colonial plan of ancient or modern times. It originated in motives and with objects entirely disinterested on the part of its founders and supporters, and, like similar efforts in the great cause of humanity, the bible society, the temperance, the education, the peace societies, belongs exclusively to no particular country, but to the whole world, wherever individuals may be found to contribute their voluntary aid and support, including the princely donation, the widow's mite, or the martyrdom of health and life in personal devotion to the cause. No incentive of profit or interest, ambition or love of power, actuates its members either individually or collectively, and the only claim which they assert for the authority they at present exercise over the colony is the right to see that the donations made by them, and the valuable purchases of land effected through their means, shall be fairly and wisely applied so as to accomplish the benevolent objects for which they were designed in the establishment of an orderly, virtuous, free and prosperous colony of people of color.

This authority is sustained by no physical force—it cannot continue a moment longer than the colonists themselves are satisfied with it; while, in the meantime, all the essential administration of the government in all its branches is in the hands of the local authorities, chosen by the colonists themselves. The lands of the colony have been obtained by fair purchase from the native kings on principles at least as honorable as the famous treaty of William Penn, and which gave him in the eye of reason and justice, a more respectable title than the paper charter of the king of England. The society is independent of the government of any country, while the colony exists only for itself and for the benefit of the colored race here and in Africa. How unlike that great incorporated company, established with the most interested views, with the monopoly of the East India trade, under whose cover Great Britain has been enabled to effect those vast acquisitions of power,

and territory, and dominion, which, at the present day, she exercises without the necessity of disguise, the sovereignty being openly annexed to the British Crown! Is there any resemblance here to the Colonization Society, or the Colony of Liberia? It appears to me most strange that to the enlightened mind of one of our most eminent statesman\* a resemblance should have presented itself; and still more so that he should object to those characteristics which peculiarly entitle Liberia to our esteem! It has no charter—the Government has no finger in its concerns—the society authorizes the colony to make war! The latter is, indeed, true, but with the addition of three little words of great significance—‘in self defence’—which implies that the society disapproves of all wars, except such only as are founded upon that right which belong to every man, singly, or in community, and which also belongs even to the humblest reptile that crawls upon the face of the earth! All the good resulting from Colonization, present and future, is and will be on the side of the African and his race; and, excepting the grateful remembrance of benefits bestowed, we look for no return that may not be equally shared by all other nations and individuals.”

\* Mr. J. Q. Adams—Letter to Mr. Phelps.

#### COLONIZATION HYMN.

By MR. J. D. WESTON.—Cleveland, O., July 4th, 1839.

Tune—Zeuner's Missionary Chant.

Insulted Afric! lift thine eyes,  
Thy Sovereign hails thee from the skies,  
The mental darkness of thy night  
Must break, before the dawning light.

Thy gods unnumber'd, and thy thrones  
Of tyrant chiefs His power must own:  
Religion, Science, Arts of Peace,  
Return again, to crown the East.

A Nation ransom'd from her bonds,  
A Christian band of Afric's sons:  
Thy long lost children, God restores,  
To rear his temples on thy shores,

Where Memnon's statue hail'd the morn,  
Where Arts, and Science, first were born;  
Where Carthage built her giant tombs,  
Where Land, and Sea, breathe sweet perfumes—

There, wand'ers from your fatherland,  
Go, plant your standards on her strand;  
A Nation's prayers, a Nation's laws,  
A Nation's arms salute your cause.

Egypt rejoice! Arabia sing!  
The tidings round the desert fling,  
That Afric, once enslaved, and trod  
By tyrants, owns no power but God.

Let Ethiopia stretch her hands  
To Him who counts her golden sands,  
And weighs her mountains in the scales  
Which justice holds when truth prevails.

From Atlas let the echo fly!  
Back, thro' the Equator's burning sky;  
Nor let the pealing anthem rest  
On Southern coast, nor golden West.

Swell, swell, Jehovah's praises high!  
Along barbarian shores, nor die,  
'Till round the Tropics' golden sands,  
It breaks, on Eastern classic lands.